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difficulty in proving the inconsistency of that thesis, as well with the historical facts as with the independence and permanent neutrality of Belgium.

That last book of the most regretted Waxweiler offers all the best qualities of all his scientific works: a complete and thorough knowledge of the facts, a sound and sure erudition, a clear, precise and calm presentation of the arguments which does not leave unanswered any objection, so futile or trifling it may appear, which confutes with equal patience subtle tricks and serious reasonings.

LÉON DUPRIÉZ.

University of Lowain.

The Chartist Movement in its Social and Economic Aspects. By FRANK F. ROSENBLATT. Pp. 248.

The Decline of the Chartist Movement. By PRESTON WILLIAM SLOSSON. Pp. 216.

Chartism and the Churches. A study in Democracy. By HAROLD UNDERWOOD FAULKNER. Pp. 152.

Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. Whole Numbers 171, 172 and 173. (New York: The Columbia University Press. 1916.)

The titles of these three studies of the Chartist movement are placed here in the order in which they were issued, and not in the order of their importance. Each of them is of distinct value to students of political movements in England in the nineteenth century. They are all of value, if for no other reason than that until these three studies were published there was in the English language no comprehensive or scholarly history of the movement of 1837-1854—one of the most remarkable working-class, political and economic movements in the English-speaking world, and a movement that in its indirect results enormously and beneficently influenced industrial and social life in England in the sixty years that preceded the great war. For some unexplained reason Chartism has never seemed an attractive subject with English writers on political movements in the nineteenth century. Unlike the trade union and the socialist movements of the years from 1868 to 1914, it

achieved no parliamentary successes; for Fergus O'Connor's short and ill-starred tenure of a seat in the house of commons could scarcely be claimed as a success for the Chartist movement, and on the English statute book today there is not a single enactment of which it can be said that it was passed by parliament at the instance of the Chartists. But there can be no complete understanding of the unbroken success of the trade union movement, the coöperative movement, and the friendly societies movement in England, or even a full realization of the causes which have combined to give England the most politically independent and the best politically educated working-class of any country in the world, without some knowledge of the Chartist movement, of the type of men who were its leaders, and of the influences—political, social and industrial—that were bred of the long working-class agitation of the middle years of the nineteenth century.

For this reason all these studies will be welcomed wherever English political and social history is systematically studied. The order in which the books have been named is not, however, the order of their respective value. First place must be given to Mr. Slosson's study of the decline of the movement; second place to Mr. Faulkner's *Chartism and the Churches*; and the third place assigned to Mr. Rosenblatt's study of the social and economic aspects of the Chartist movement. Mr. Rosenblatt's book, in fact, falls into the third place almost as a matter of course; because for reasons quite beyond his control the book is incomplete. It is carried down only to the Newport riots of 1839, thus covering only two years of the movement. His exposition of the causes behind the Chartist movement is marred in places by inexactness of statement, and a tendency to exaggeration in language out of harmony with a scholarly presentation of historical facts.

Mr. Slosson's book covers the entire movement, and is particularly of value as regards the treatment of the causes which led to the decline of the movement, and for its examination of some of the distinctly beneficent results that indirectly accrued to the working classes in England from a movement that many students of English history are inclined to regard as a complete failure. If it had stood alone—if it had not been accompanied by Mr. Rosenblatt's book, and Mr. Faulkner's study of the attitude of the churches towards Chartism and also of the attitude of the Chartists towards the Established Church—Mr. Slosson's well-written and admirably arranged monograph would have filled the hiatus in the literature of political movements in England in the nineteenth century that had existed for nearly sixty years.

The title of Mr. Faulkner's book almost sufficiently attests its value, because it at once suggests an aspect of the Chartist movement to which no attention had previously been given by writers on Chartism or by English general historians or historians of the established and free churches in England and Scotland. It was a fortunate choice of subject by Mr. Faulkner, who may be congratulated not only on his recognition of the interest and permanent value attaching to a study of the attitude of the churches towards Chartism but also on the success with which he has worked an hitherto unexplored vein in the history of England in the nineteenth century.

EDWARD PORRITT.

Hartford, Conn.

Political Thought in England: The Utilitarians. From Bentham to J. S. Mill. By WILLIAM L. DAVIDSON. (New York: Henry Holt and Company. 1913. Pp. 256.)

Political Thought in England: From Herbert Spencer to the Present Day. By ERNEST BARKER. (New York: Henry Holt and Company. 1915. Pp. 256.)

These two excellent volumes of the "Home University Library" are welcome additions to the extremely meagre literature dealing with the development of nineteenth century political philosophy. The first volume discusses the life and writings of Bentham, James Mill, John Stuart Mill, Grote, Bain, and Austin. The author points out the fact that utilitarianism is not a well rounded system, but rather a point of view, and that marked differences may be found among its upholders, especially in the writings of Bentham and of J. S. Mill. The connection between utilitarian political philosophy and associationism in psychology is emphasized, as is the essentially practical nature of the utilitarian position. It is not merely a philosophical theory of pleasure and pain, nor an abstract ethical theory concerning the greatest welfare of the greatest number, but it enters the realm of politics and attempts to carry out its doctrines in legislation along political and economic lines. With the exception of Austin, who opposed democracy and parliamentary reform, the utilitarian writers advocated liberal measures and belonged to the group of "philosophical radicals." They contributed much to the beneficent legislation of the past century and their point of view still furnishes the basis for much present-day social